

Nussrah: The Shara'i method to assume authority for the establishment of Khilafah

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Nussrah and Hijrah

Allah سبحانه و تعالى has bestowed the early Muslims with His honor, decreed rewards for them and made mention of their praise in the Noble Qur'an. He سبحانه و تعالى called two brotherly groups, who accomplished the mission of establishing the Islamic State, as the *Muhajirin* and *Ansar*. The *Muhajirin* are those who under took *Hijrah* for the sake of Allah's Deen and *Ansar* are and those who offered them the *Nussrah* (Material Support) for this deen. The *Hijrah* was the declaration of the establishment of Islamic State and migration to the Abode of Islam (Dar ul-Islam), whilst the *Nussrah* was given for the sake of this *Hijrah* i.e. for establishing Dar ul-Islam. Without the *Nussrah* and the *Ansar*, there would have neither have been a *Hijrah* nor *Muhajirin*. Therefore, how can a Muslim, who recites the Qur'an often and therein comes across the virtues of the *Muhajirin* and *Ansar*, ever ignore the value of *Hijrah* and *Nussrah*?

Since we are discussing *Nussrah*, after which *Hijrah* took place, it is inevitable to refer to the Seerah of RasulAllah صلی الله علیہ و سلم and follow his example. RasulAllah صلی الله علیہ و سلم's efforts in Makkah were directed at establishing an Abode of Islam (Dar ul Islam). RasulAllah صلی الله علیہ و سلم pursued a clearly defined path, with clearly defined milestones, so that these milestones could later be imitated by later generations when the Dar ul-Islam ceased to exist. In fact following this clear path is mandatory in working towards establishing Dar ul-Islam.

In the tenth year of the Prophethood, three years prior to *Hijrah*, RasulAllah صلی الله علیہ و سلم's uncle Abu Talib died. Abu Talib provided some measure of *Nussrah* and protection which enabled the Prophet to safely carry the call of Islam. RasulAllah صلی الله علیہ و سلم realized that the society in Makkah was neither deeply affected by the call of Islam nor was there a public opinion for Islam and its concepts. It was in this situation that Allah سبحانه و تعالى ordered him صلی الله علیہ و سلم

to seek *Nussrah*. *Nussrah* means Good Support, in the language dictionaries. *Nasr* means supporting the victims of injustice, whilst *Ansar* means a group of those who provide support to the oppressed. With the chapter entitled. "Efforts of the Prophet صلی الله علیہ و سلم to seek *Nussrah* from the tribe of 'Thaqeef'" in *Seerat ibn Hisham*, it is reported:

قَالَ ابْنُ إِسْحَاقَ : وَلَمَّا هَلَكَ أَبُو طَالِبٍ ، نَالَتْ قُرَيْشٌ مِّنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) مِنَ الْأَذَى مَا لَمْ تَكُنْ تَنَالُ مِنْهُ فِي حَيَاةِ عَمَّهُ أَبِيهِ طَالِبٍ ، فَخَرَجَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) إِلَى الطَّائِفِ يَأْتِمِسُ النَّصْرَةَ مِنْ ثَقِيفٍ ، وَالْمَنَعَةَ يَهُمْ مِنْ قَوْمِهِ ، وَرَجَاءً أَنْ يَقْبِلُوا مِنْهُ مَا جَاءُهُمْ بِهِ مِنْ اللَّهِ عَزَّ وَجَلَّ فَخَرَجَ إِلَيْهِمْ وَحْدَهُ

"*Ibn Ishaq* says: when Abu Talib died, the Quraysh inflicted persecuted the Prophet صلی الله علیہ و سلم so much which they could not during the time of his uncle. The Prophet صلی الله علیہ و سلم left for Ta'if in order to seek their support and protection and asked them to accept what was revealed to him from Allah . سبحانہ و تعالیٰ . He went alone to Ta'if."

It is narrated on the authority of Ibn Abbas رضی الله عنہ in *Ibn Hajar's Fath ul-Bari*, *Tuhافت ul-Ahwadhi* and *al-Kalam* as well as *Hakim*, *Abu Nua'im* and *Baihaqi* in *Dala'il* with sound narrations, Ibn Abbas quotes Ali ibn Abi Talib who says:

لَمَّا أَمَرَ اللَّهُ نَبِيَّهُ أَنْ يَعْرِضْ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ ، خَرَجَ وَأَنَا مِنْهُ وَأَبُو بَكْرٍ إِلَى مِنْيَ ، حَتَّى دَفَعْنَا إِلَى مَجَلِسِ الْعَرَبِ

"When Allah ordered the Prophet to approach the Arab tribes, I and Abu Bakr accompanied the Prophet to Mina until the court of the Arab tribes."

It is therefore established that the command to approach the Arab tribes and seek their support, as well as the timing of this approach came from Allah سبحانہ و تعالیٰ as is evident from the narration of Ali ibn Abi Talib رضی الله عنہ above. The timing of this command coincides with the loss of protection and support for RasulAllah صلی الله علیہ و سلم. He was no longer safe and protected, the Quraysh would not

allow him to carry the call of Allah, and at the same time RasulAllah ﷺ had no hope that the society in Makkah would accept his authority, since the public opinion itself in Makkah was not favourable to Islam. Thus RasulAllah ﷺ was ordered to seek *Nussrah* at that time in order to bolster the Da'wah and bring Islam to a position that befits it in terms of ruling, authority and a comprehensive implementation of its Ahkam. The Prophet ﷺ began the task of seeking the *Nussrah* from Ta'if, which was counted amongst the most powerful entities in the Arabian Peninsula at the time. In fact it rivaled the Quraysh in terms of strength, prestige and position. This is what was stressed by Walid ibn Mughairah when he disputed as to why the revelation of Quran was unto Muhammad ﷺ and not unto the nobles of Makkah and Ta'if. Allah ﷺ then revealed the ayah:

(وَقُلُّا تَوَلَّا نُزِّلَ هَذَا الْفُرْقَانُ عَلَى رَجُلٍ مِّنَ الْقَرِبَاتِينَ عَظِيمٌ)

"And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?" [Surah al Zukhruf 43:31]

The strength of the people of Ta'if is evident by the fact that even after the Islamic state was later established, Ta'if was not conquered easily. It was resisted siege, resulting in heavy casualties on both sides, and catapults had to be fired to break their resistance.

The Prophet ﷺ proceeded to Ta'if intending to meet their chieftains and nobles. He met three chieftains and talked to them about Islam and *Nussrah*. He returned disappointed, due to the rejection of *Nussrah* by the tribal heads of Taif. This was the beginning. The Prophet returned from Ta'if and stayed with al-Mut'im ibn 'Adai on the outskirts of Makkah and began to approach the powerful leaders of other Arab tribes during the Hajj seasons. These tribal leaders were the equivalent of the heads of governments in our times. In Seerah by ibn Hisham, within the chapter about the Prophet ﷺ approaching the tribes, Ibn Ishaq says:

ثُمَّ قَدِيمَ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) مَكَّةَ، وَقَوْمُهُ أَشَدُ ...، فَكَانَ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) يَعْرِضُ نَفْسَهُ فِي الْمَوَاسِيمِ إِذَا كَانَتْ عَلَى قَبَائِلِ الْعَرَبِ يَدْعُوهُمْ إِلَى اللَّهِ، وَيُخْبِرُهُمْ أَنَّهُ نَبِيٌّ مَرْسُلٌ، وَيَسْأَلُهُمْ أَنْ يُصَدِّقُوهُ وَيَمْنَعُوهُ حَتَّى يُبَيِّنَ لَهُمْ اللَّهُ مَا بَعْثَهُ بِهِ

"The Prophet صلى الله عليه وسلم came to Makkah but his people (the Qurayshi) were even more severe against his deen than before ... The Prophet صلى الله عليه وسلم approached the tribes during the hajj season and call them to Allah, inform them that he was the Messenger sent by Allah and urge them to believe in him and protect him until Allah manifests for them what He has sent down."

The books of Seerah reveal that during the Hajj season, RasulAllah صلى الله عليه وسلم approached anyone who occupied a position of honour and was powerful. In Seerah by Ibn Hisham, within the chapter "The Prophet صلى الله عليه وسلم approached the Arabs during the seasons", it says: "Ibn Ishaq said:

فَكَانَ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) عَلَى ذَلِكَ مِنْ أَمْرِهِ، كُلَّمَا اجْتَمَعَ لَهُ النَّاسُ بِالْمُؤْسِمِ أَتَاهُمْ يَدْعُونَ الْقَبَائِلَ إِلَى اللَّهِ وَإِلَى الإِسْلَامِ، وَيَعْرِضُ عَلَيْهِمْ نَفْسَهُ وَمَا جَاءَ بِهِ مِنْ اللَّهِ مِنَ الْهُدَى وَالرَّحْمَةِ، وَهُوَ لَا يَسْمَعُ بِقَادِيمٍ يَقْدُمُ مَكَّةً مِنَ الْعَرَبِ لَهُ اسْمٌ وَشَرْفٌ، إِلَّا تَصَدَّى لَهُ فَدَعَاهُ إِلَى اللَّهِ وَعَرَضَ عَلَيْهِ مَا عِنْدَهُ"

"The Prophet صلى الله عليه وسلم persistently pursued this matter (of Nussrah and protection) whenever people met him during the (hajj) seasons, he called the tribes to Allah and to Islam and presented himself to them as well as what guidance was revealed by Allah سبحانه وتعالى . The Prophet صلى الله عليه وسلم heard of no one of some significance and nobility visiting Makkah except that he called him to Allah and presented his call to him."

Thus Prophet visited Bani Kalb and they refused to accept him, he came over to Bani Hanifah of al-Yamamah at their place and they behaved very rudely like no other Arab tribe. The Prophet called on Bani 'Aamer ibn Sa'sa' who refused unless he gave them the authority after him. The Prophet صلى الله عليه وسلم rejected this conditional offer.

He then visited Bani Kindah of Yemen at their camp and they also demanded authority after him and so the Prophet rejected their *Nussrah*. He called upon Bakr bin Wa'il in their camps; they refused to protect the Prophet because they were in the vicinity of Persia. When the Prophet visited Bani Rabee'ah's camp, they did not answer. The Prophet called upon Bani Shaiban in their camps which also were in close vicinity to Persia. Bani Shaiban offered to protect the Prophet from the Arabs but not the Persians, so the Prophet replied to them:

«ما أَسَأْتُم الرد إِذْ أَفْصَحْتُم بِالصَّدْقِ، إِنَّهُ لَا يَقُومُ بِدِينِ اللَّهِ إِلَّا مَنْ حَاطَهُ مِنْ جَمِيعِ
جَوَانِبِهِ»

"Your eloquence of the truth amounts to its rejection. No one stands by the deen of Allah except the one who covers all its aspects."

The Prophet continued to seek *Nussrah* despite the refusal of several tribes; he neither wavered, nor despaired nor changed his course. 'Zaad al Ma'ad' reports from al-Waqidi who says:

وَكَانَ مِنْ يُسْمَى لَنَا مِنْ الْقَبَائِلِ الَّذِينَ أَتَاهُمْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)
وَدَعَاهُمْ وَعَرَضَ نَفْسَهُ عَلَيْهِمْ بَنُو عَامِرٍ بْنُ صَعْصَعَةَ، وَمُحَارِبٌ بْنُ حَصْفَةَ، وَفَرَّارٌ،
وَغَسَانٌ، وَمُرْدٌ، وَخَنِيفَةُ، وَسَلَيْمٌ، وَعَبْسٌ، وَبَنُو النَّضْرِ، وَبَنُو الْبَكَاءِ، وَكِنْدَةُ، وَكَلْبُ،
وَالْحَارِثُ بْنُ كَعْبٍ، وَعَدْرَةُ، وَالْحَضَارِمَةُ، فَلَمْ يَسْتَجِبْ مِنْهُمْ أَحَدٌ.

"The tribes known to us whom the Prophet approached and invited them are Banu 'Aamer ibn Sa'sa', Muharib ibn Hafsa, Fazarah, Ghassan, Murrah, Haneefah, Sulaym, 'Abs, Banu Nadhar, Banu Bika', Kindah, Kalb, Harith ibn Ka'ab, 'Udrah and the Hadramis. None of them responded positively."

The Prophet persisted in seeking *Nussrah* until Allah blessed His deen with *Nussrah*. Ibn Ishaq is quoted in Seerah by ibn Hisham:

"فَلَمَّا أَرَادَ اللَّهُ عَزَّ وَجَلَّ إِظْهَارَ دِينِهِ وَاعْزَازَ نَبِيِّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) وَإِنْجَارَ مَوْعِدِهِ لَهُ خَرَجَ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فِي الْمَوْسِمِ الَّذِي لَقِيَهُ فِي النَّفَرِ مِنَ الْأَنْصَارِ، فَعَرَضَ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ، كَمَا كَانَ يَصْنَعُ فِي كُلِّ مَوْسِمٍ. فَبَيْنَمَا هُوَ عِنْدَ الْعَقْبَةِ لَقِيَ رَهْطًا مِنْ الْخَرْجِ أَرَادَ اللَّهُ بِهِمْ خَيْرًا."

"When Allah decreed the domination of His deen and honouring His Messenger صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ and accomplished His promise, the Prophet صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ went out in the hajj season when he met people of the Ansar. He presented himself to the Arab tribes as he had been doing during the hajj seasons. So while he was at al-'Aqabah, he met people from the Khazraj tribe whom Allah سَبَّحَهُ وَ تَعَالَى wished to bless."

Those people from Khazraj accepted his call and went to reconcile their dispute with the tribe of Aws. They returned the next year with twelve persons and met the Prophet صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ at al-'Aqabah. This was the first Bay'ah of 'Aqabah. Then after, the society of Madina was prepared by Mus'ab ibn 'Umair رضي الله عنه, the nobles of the city visited the Prophet صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ to offer him their protection and assistance. They met the Prophet صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ again at al-'Aqabah and made the pledge of allegiance which was a pledge of fighting along with the Prophet صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ. Seerat ibn Hisham narrates from the Prophet صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ during this Bay'ah (Pledge):

ثُمَّ قَالَ: أَبَا يَعْكُمْ عَلَى أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ نِسَاءُكُمْ وَأَبْنَاءُكُمْ. قَالَ: فَأَخْذُ الْبَرَاءَ بْنُ مَعْرُورَ بَيْدِهِ ثُمَّ قَالَ: نَعَمْ وَآتَنِي بَعْثَكَ بِالْحَقِّ (نَبِيًّا) لَتَمْنَعُنَاكَ مِمَّا تَمْنَعُ مِنْهُ أَرْزَنَا، فَبِإِيمَانِنَا يَا رَسُولَ اللَّهِ، فَنَحْنُ وَآلِهِ أَبْنَاءُ الْحُرُوبِ وَأَهْلُ الْحَلْقَةِ وَرِثَنَا هَا كَابِرًا (عَنْ كَابِرِ)

"I take your pledge that you will protect me just as you protect your women and children." Al Bara' ibn Ma'roor took the hand of the Prophet صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ and said: "Indeed, by the One Who sent you with the truth as the Messenger, we shall protect you like we protect our children therefore, take our pledge O Messenger of Allah, We by Allah are the sons of battles and the weapons of war are like toys for us, this has been our heritage from the times of our forefathers."

With this, Allah's promise was fulfilled and a state for Islam was established.

The Prophet صلی الله علیہ وسلم was seeking *Nussrah* to accomplish two things: **Firstly:** to ward off any harm to him and establishing protection in order to carry the call of his Rabb سبحانه و تعالى and **Secondly:** to bring Islam as an authority and a state. Regarding the first aspect, Hakim narrates in his *Mustadrak* on the authority of Jabir and on the conditions of the two Sheikhs (*Bukhari & Muslim*). Jabir رضی اللہ عنہ said,

كان رسول الله (صلی الله علیہ وآلہ وسلم) يعرض نفسه على الناس... فيقول: هل من رجل يحملني إلى قومه، فإن قريشاً قد منعوني أن أبلغ كلام ربِّي؟ قال: فأتاه رجل من بنى همدان فقال: أنا. فقال: وهل عند قومك منعة؟ قال: نعم. وسألَه من أين هو فقال: من همدان. ثم إن الرجل خشي أن يخفره قومه -أي ينقضوا عهده- فأتى رسول الله (صلی الله علیہ وآلہ وسلم) فقال: آتني قومي فأخبرهم ثم ألقاك من عام قابل. قال: نعم

"The Prophet صلی الله علیہ وسلم used to approach the people and say: "Is there a man who would take me to his people, the Quraysh prevent me from carrying the word of my Rabb?" A man from Bani Hamdan came to the Prophet صلی الله علیہ وسلم and said: "Do your people have the strength? The Prophet صلی الله علیہ وسلم said: "Yes" and he asked the man from where he came, the man replied that he was from Banu Hamdan. The man was then afraid that his people may let him down i.e. break his pledge, so he came to the Prophet صلی الله علیہ وسلم and told him: "My people are coming, so talk to them and I shall meet you the next year." the Prophet صلی الله علیہ وسلم said to him: yes.

Seerat ibn Hisham narrates from Ibn Ishaq:

فكان رسول الله يعرض نفسه في الموسام على قبائل العرب يدعوهم إلى الله وإلى نصرته، ويخبرهم أنه نبي مرسلاً، ويسألهم أن يصدقوه وينعوه حتى يبين عن الله ما بعثه به

"The Prophet صلی الله علیہ وسلم used to approach the Arab tribes during the hajj season and call them Allah and to provide him *Nussrah*, he used to inform them that he was indeed the Messenger of Allah and

ask them to believe in him and to protect him until Allah manifests what He revealed.”

Therefore this request was to provide him the *Nussrah* in order to enable the Prophet ﷺ to carry his call.

As far as the second purpose of request for *Nussrah* is concerned, i.e. to bring Islam as an authority and a state, it is what the Prophet ﷺ discussed with Bani Sha’ban at their camps and asked them their protection which they refused. Similarly, the Prophet ﷺ discussed with Bani ‘Aamer ibn Sa’sa and Bani Kindah, who asked him to accede authority to them after him. The Prophet ﷺ refused this conditional *Nussrah*. This sequence culminated with asking for protection at the Pledge of Aws and Khazraj which was a Pledge of War, the Second Pledge of ‘Aqabah. Before asking for *Nussrah*, Prophet ﷺ used to call them to accept Islam. It is narrated in seerah Ibn Hisham from zuhri:

((أَنَّهُ أَتَى بْنَ عَامِرٍ بْنَ صَعْصَعَةَ فَدَعَاهُمْ إِلَيْهِ عَزَّ وَجَلَّ وَعَرَضَ عَلَيْهِمْ نَفْسَهُ فَقَالَ لَهُ رَجُلٌ مِّنْهُمْ - يُقَالُ لَهُ بَيْخَرَةُ بْنُ فِرَاسٍ... وَاللَّهِ لَوْ أَنِّي أَخْذَتُ هَذَا الْفَتَنَى مِنْ قُرْبَشَ ، لَأَكُلُّ بِهِ الْعَرَبَ ، ثُمَّ قَالَ أَرَأَيْتَ إِنْ تَحْنُنَ بِأَيْغَنَكَ عَلَى أَمْرِكَ ، ثُمَّ أَظْهَرَكَ اللَّهُ عَلَى مَنْ خَالَقَكَ ، أَيْكُونُ لَنَا الْأَمْرُ مِنْ بَعْدِكَ ؟ قَالَ الْأَمْرُ إِلَى اللَّهِ يَضْعُهُ حَيْثُ يَشَاءُ قَالَ فَقَالَ لَهُ أَفْتَهَدْ فَ نَحْوُنَا لِلْعَرَبِ دُونَكَ ، فَإِذَا أَظْهَرَكَ اللَّهُ كَانَ الْأَمْرُ لِغَيْرِنَا لَا حَاجَةَ لَنَا بِأَمْرِكَ))

“He went to Bani Amir bin Sa’sa and called them to Allah سبحانه و تعالى and presented himself to them (i.e. asking for *Nussrah* for himself). A person from them, called Bahera bin Faras, said: If I get hold of this person, I would devour all of the Arabs by him. Then he said to Prophet ﷺ: What would you say, if we were to give Bay’ah to you on your amr (authority) and then Allah give your victory over your enemies, would we get this amr (authority) after you? He said: Amr (ruling) is from Allah, He will bestow to whom He wished. Upon this that person said: Are our chests to bear the arrows of all the Arabs, yet when you get victory the ruling goes to someone else! Nay we do not need your “amr”.

It is evident from this incident that the Arabs were well aware of what RasulAllah was demanding, by asking for Nussrah, i.e. a support from a strong tribe to establish an authority and a state. They knew that as a consequence all of the Arabs would stand up against this authority. The tribe that will give Nussrah would have to fight to protect Prophet and the newly formed state. It was for this sacrifice that Banu Amir and Bani Kinda were demanding a promise for their ruling and authority after the death of Prophet accepted this condition. It was Aws and Khazraj of Yathrib who gave Nussrah for the protection of Prophet and implementation of Islam, without any condition and purely for Allah's sake.

The Ansar gave Bay'ah at Aqabah. At the time of Bay'ah, Abbas bin Abdul Mutalib, the uncle of Prophet initiated the discussion. It is narrated in the Seerah by Ibn Hisham from Ka'ab bin Malik that Abbas said to Ansaar:

((يَا مَعْشِرَ الْخَزْرَاجِ ... فَإِنْ كُنْتُمْ تَرَوْنَ أَنَّكُمْ وَأَفْوَنَ لَهُ بِمَا دَعَوْنُمُوهُ إِلَيْهِ وَمَا نَعُودُ مِمْنَ خَالِقَهُ فَأَنْتُمْ وَمَا تَحْمَلُنَّ مِنْ ذَلِكَ وَإِنْ قَالَ فَقْلَنَا لَهُ قَدْ سَمِعْنَا مَا قُلْتُ ، فَتَكَبَّمْ يَا رَسُولَ اللَّهِ فَخُذْ لِنَفْسِكَ وَلِرَبِّكَ مَا أَحْبَبْتَ .))

"O People of Khazraj!...if you think that you will fulfil for what you have been invited for and will protect him from his enemies, then do bear this responsibility. And if you feel that you may leave him after he went to you, then it is better that you leave him now"

Upon hearing this, the Ansar addressed the Prophet and said that we are ready for any promise you want to take from us. Prophet recited some Ayaat of Quran and said after exhortation for Islam:

((أَبَا يَعْكُمْ عَلَى أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ نِسَاءُكُمْ وَأَبْنَاءُكُمْ))

"I take bayah from you that you will protect me as you protect your women and children"

Upon this Bara took the hand of Prophet صلی الله علیہ و سلم and said, "We give you Bay'ah, by Allah we are people of fighting and have a group. This pride is with us from our forefathers." Whilst Bara was talking, Abu al Haithem bin Tahan interrupted him and said, "We have a settlement with the Jews and we are ready to severe it, But if we severe it and then Allah gave you dominance, will you leave us and go back to your people?" The Prophet صلی الله علیہ و سلم smiled and said:

((بَلِ الدَّمُ الدَّمْ وَالْهَدْمُ الْهَدْمُ أَنَا مِنْكُمْ وَأَنْتُمْ مِنِي ، أَخَارِبُ مَنْ حَارَبْتُمْ وَأَسَالِمُ مَنْ سَالَمْتُمْ))

"Your blood is my blood and your destruction is my destruction. I am from you and you are from me. With whom you will fight, I will fight with him and with whom you make peace, I will make peace with him."

It is then narrated that,

((أَنَّ الْقَوْمَ لَمَّا اجْتَمَعُوا لِبَيْعَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْعَبَاسُ بْنُ عَبَادَةَ بْنِ نَضْلَةَ الْأَنْصَارِيِّ ، أَخُو بْنِي سَالِمٍ بْنِ عَوْفٍ يَا مَعْشَرَ الْخُرَجِ ، هَلْ تَدْرُونَ عَلَامَ تُبَايِعُونَ هَذَا الرَّجُلَ ؟ قَالُوا : نَعَمْ قَالَ إِنْكُمْ تَبَايِعُونَهُ عَلَى حِزْبِ الْأَحْمَرِ وَالْأَسْوَدِ مِنَ النَّاسِ فَإِنْ كُنْتُمْ تَرْوَنَ إِنَّكُمْ إِذَا نُهِكْتُ أُمُوْكُمْ مُصِبَّيْهَةً وَأَشْرَافُكُمْ قُتْلًا أَسْلَمْتُمُوهُ فَمِنْ إِلَّا فَهُوَ وَاللَّهُ إِنْ فَعَلْتُمْ خَرْيَ الدِّنْيَا وَالْآخِرَةِ وَإِنْ كُنْتُمْ تَرْوَنَ إِنَّكُمْ وَافْؤُونَ لَهُ بِمَا دَعَوْتُمُوهُ إِلَيْهِ عَلَى نَهْكَةِ الْأَمْوَالِ وَقَتْلِ الْأَشْرَافِ فَخُذُوهُ فَهُوَ وَاللَّهُ خَيْرُ الدِّنْيَا وَالْآخِرَةِ قَالُوا : فَإِنَا نَأْخُذُهُ عَلَى مُصِبَّيْهِ الْأَمْوَالِ وَقَتْلِ الْأَشْرَافِ . فَمَا لَنَا بِذَلِكَ يَا رَسُولَ اللَّهِ إِنْ نَحْنُ وَفَيْنَا (بِذَلِكَ) قَالَ الْجَنَّةُ . قَالُوا : أَبْسُطْ يَدَكَ . فَبَسَطَ يَدَهُ فَبَيَّنُوهُ وَأَمَّا عَاصِمُ بْنُ عُمَرَ بْنِ قَتَادَةَ فَقَالَ وَاللَّهِ مَا قَالَ ذَلِكَ الْعَبَاسُ إِلَّا لِيَشَدَّ الْعَقْدَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَغْنَاقِهِمْ . وَأَمَّا عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ فَقَالَ مَا قَالَ ذَلِكَ الْعَبَاسُ إِلَّا لِيُؤَخِّرَ الْقَوْمَ تِلْكَ اللَّيْلَةَ رَجَاءً أَنْ يَحْضُرُهَا عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلَوْنَ ، فَيُكَوِّنُ أَفْوَى لِأَمْرِ الْقَوْمِ . فَاللَّهُ أَعْلَمُ أَيِّ ذَلِكَ كَانَ)) .

"When this whole group was ready to give Bay'ah, Abbas bin Ubadah bin Nazlah al-Ansari, who was a relative of Bani Salim bin Auf, addressed everyone: you have understood the responsibilities which will lie upon your shoulders by giving this Bay'ah. They said: yes we have understood. He said: this Bay'ah means that you have to fight every nation, so in the pursuit of his protection if your صلی الله علیہ و سلم

wealth perishes, your elders are slain and you leave him, then it is better that you leave him now. Because the result of breaking the promise after it has been given is humiliation in Dunya and Akhirah. And if you are ready to fulfill the promise, despite all of this then take him with you. It entails Khair in this world and in the Aakhirah. Upon this all attendees said, we take the Prophet ﷺ despite all trials regarding our lives and wealth. O Prophet, you tell us what we will have if we fulfill our promise. Prophet replied: جنّة. They said, Open your hand. Prophet spread out his hand and all of them gave him the Bay'ah"

Hence the purpose of Hijrah to Madina was to establish an authority or ruling to implement Islam by attaining power and the Ansar were guaranteeing protection by a Bay'ah. This is the second type of Nussrah, the purpose of which is to establish an Islamic authority or Islamic State.

Indeed, this relentless effort of the Prophet ﷺ of seeking *Nussrah* as ordered by Allah ﷺ, his persistence and perseverance in this effort without changing, his course despite the frustrations and persecutions he met with, all clearly indicate that the order of Allah ﷺ to seek *Nussrah* was decisive and hence was obligatory. This is from the methodology of establishing the state and resuming the Islamic way of life, and it is not permitted to waver from this path.

Hence any party or group which is working to implement islam as a state, it is incumbent upon that it must seek Nussrah from the People of Power of its time in order to attain authority, pursuing the the path of the Prophet ﷺ. Today, the people of Nussrah or People of Power happen to be the armies of the Islamic countries. The Prophet ﷺ used to consider the tribes as an entity and asked Nussrah from those who held power in them. But today this applies to the Muslim armies or large tribes in some countries, who have power to change the ruling and authority. Hence Hizb ut-Tahrir is

working to resume the Islamic way of life by the establishment of Khilafah, through seeking Nussrah from these People of Power.

The seeking of *Nussrah* by the **Hizb**, which works to revive the Islamic way of life, is a political action. Those who have the potential to engage in material action are the People of Power and thus they have the means to mobilise force for **Hizb ut-Tahrir**, so as to change the authority. The **Hizb** urges the People of Power by various means so that they give Nussrah to **Hizb ut-Tahrir** for the establishment of the Khilafah. The People of Power must mobilize to uproot these corrupt rulers and transfer power to **Hizb ut-Tahrir**. In addition **Hizb ut-Tahrir** works with the Ummah to impress upon the People of Power to take up this great responsibility.

Nussrah is a most urgent task, asides from being an Obligation. When the societies are overwhelmed by the present systems and authority does not lie within them. then change cannot be accomplished by merely convincing the people for the implementation of Islam. So Islam is completely and radically implemented by attaining power and authority through people of Nussrah. However before that it is necessary that Islamic thoughts are made dominant in the society and the public opinion in the society is ripe for the implementation of Islam.

The task of seeking *Nussrah* is so important and critical, that it is on this great Shar'i command that the formation of the state depends and the rise of Allah's banner, after it has been lost. It is required to eliminate the treachery upon treachery that confront the Ummah, which is ruled by other than all that Allah سبحانه و تعالى has revealed. The Ummah is subjugated by the system of capitalism. It is faced with dilemmas, tragedies, woes and great afflictions. Since this task of seeking the *Nussrah* concerns those who have power and the means to bring about change in ruling to support the call of Islam and since this matter is of such grave concern and urgency, the responsibility of those who have the means to bring change assumes greater

significance. Certainly, their rewards are also great if they fulfill their responsibility. So, what is that reward and position? To answer this question, we must look at the virtues and position of the Ansar of Madina, who gave Nussrah in the past.

Virtues and Merits of those who provide the *Nussrah*

In the Qur'an al Kareem

It is enough merit to the Ansar that Allah سُبْحَانَهُ وَ تَعَالَى mentioned them in His Book. He attributed them with qualities envied by every Muslim. He سُبْحَانَهُ وَ تَعَالَى said that they are from the *Sabiqoun al Awwaloon* (the first and foremost) and asked us to meticulously follow them. He is سُبْحَانَهُ وَ تَعَالَى pleased with them and they are pleased with Him. Allah سُبْحَانَهُ وَ تَعَالَى prepared for them heavens underneath which flow the rivers...their happiness are eternal. Allah سُبْحَانَهُ وَ تَعَالَى says about them:

(وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِالْحَسَنَاتِ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعْدَ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتَهَا الْأَنْهَارُ حَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ)

"And the foremost to embrace Islâm of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the *Muhâjirûn*) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success." [Surah at Tawbah 9:100]

He سُبْحَانَهُ وَ تَعَالَى further says about them:

(لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ)

"Allâh has forgiven the Prophet [sal-Allâhu 'alayhi wa sallam], the *Muhâjirûn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* (Muslims of Al-Madînah) who followed him (Muhammad [sal-Allâhu 'alayhi wa sallam]) in the time of distress (Tabûk expedition)" [Surah at Tawbah 9:117]

Allah سُبْحَانَهُ وَ تَعَالَى orders the believers to be Ansar of the Deen in order that He be pleased,

(يَأَيُّهَا الَّذِينَ ءامَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيْبِينَ مَنْ مِنَ الْأَنْصَارِ إِلَيْهِ اللَّهِ قَالَ الْحَوَارِيْوْنَ نَحْنُ أَنْصَارُ اللَّهِ فَآمَنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَكَفَرَتْ طَائِفَةٌ فَإِنَّا دَنَّا الَّذِينَ ءامَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ)

"O you who believe! Be you helpers (in the Cause) of Allâh as said 'Esâ (Jesus), son of Maryam (Mary), to the Hawârîyyûn (the disciples): "Who are my helpers (in the Cause) of Allâh?" The Hawârîyyûn (the disciples) said: "We are Allâh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So, We gave power to those who believed against their enemies, and they became the victorious (uppermost)." [Surah as Saff 61: 14].

In the Prophet's Ahadeeth

Regarding the Second pledge of 'Aqabah, it is reported in the Seerah books:

They (The Ansar) asked:

فَمَا لَنَا بِإِذْلِكَ يَا رَسُولَ اللَّهِ إِنَّنَا نَحْنُ وَفَيْتَا (بِإِذْلِكَ) قَالَ الْجَنَّةُ. قَالُوا: أَبْسُطْ يَدَكْ. فَبَسَطَ يَدَهُ فَبَيَّنَوْهُ

"O Rasool Allah صلی الله علیہ وسلم, what is our reward if we honour our word?" The Prophet صلی الله علیہ وسلم said: "Jannah". They responded: "Hold your hand", so the Prophet صلی الله علیہ وسلم held his hand and they made the pledge.

As opposed to this, some of those who have the onus of giving the *Nussrah* are persistent in their loyalty to the rulers who have actually usurped power over the neck of the *Ummah*, even though it is fard upon them not to obey these rulers, instead of the hukm of Allah.

The two Sheikhs (Bukhari & Muslim) have narrated on the authority of Anas ibn Malik رضي الله عنه who reports that the Prophet صلی الله علیہ وسلم said:

«آيَةُ الإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ»

"Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy."

Tirmidhi reports on the authority of al-Bara' bin al'Azib who says he heard the Messenger of Allah صلى الله عليه و سلم said regarding the Ansar:

«لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ، وَلَا يَبْغِضُهُمْ إِلَّا مُنَافِقٌ، مَنْ أَحَبَّهُمْ فَأَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ فَأَبْغَضَهُ اللَّهُ»

"None but the believer loves them, none but the hypocrite hates them. He who loved them loved Allah and he who hated them hated Allah."

Bukhari reports on the authority of Anas رضي الله عنه:

«رَأَى النَّبِيُّ (صلى الله عليه وآلـه وسلم) النِّسَاءَ وَالصِّبِّيَانَ مُقْبَلِينَ، قَالَ: حَسِبْتُ أَنَّهُ قَالَ مِنْ عُرُسٍ، فَقَامَ النَّبِيُّ (صلى الله عليه وآلـه وسلم) مُمْثِلاً فَقَالَ: اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، قَالَهَا ثَلَاثَ مَرَّاتٍ»

"The Prophet saw the women and children (of the Ansar) coming forward. (The sub-narrator said, "I think that Anas said, 'They were returning from a wedding party.' ") The Prophet stood up and said thrice, "By Allah! You are from the most beloved people to me."

Bukhari has another narration from Anas رضي الله عنه again who says:

«جَاءَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآلـه وسلم) وَمَعَهَا صَبِّيٌّ لَهَا، فَكَلَّمَهَا رَسُولُ اللَّهِ (صلى الله عليه وآلـه وسلم) فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّكُمْ أَحَبُّ النَّاسِ إِلَيَّ، مَرَّاتَيْنِ»

"A woman from the Ansar came to the Prophet along with her child and spoke to him, so the Prophet said: "By the one who has my soul in His hand, you (the Ansar) are dearest to me of all people" he said this twice."

Muslim reports on the authority of Anas ibn Malik that the Prophet صلى الله عليه و سلم said:

«إِنَّ الْأَنْصَارَ كَرِشَى وَعَيْبَتِى، وَإِنَّ النَّاسَ سِيَّكُرُونَ وَيَقِلُّونَ، فَاقْبِلُوا مِنْ مُحْسِنِهِمْ وَاغْفُوا عَنْ مُسِيَّهِمْ»

"The Ansar are like my veins vaults (they occupy a position of trust), people will increase in numbers while the Ansar's numbers will shrink.

Therefore accept those from Ansar who do good deeds and forgive those from Ansar who do wrong."

رضي الله عنه عن ابن عباس على الله عليه وسلم قال: أنتم انصاراً ونحن أئمة وهم اصحابكم

«لَا يُبَغِّضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَأَيْوْمَ الْآخِرِ»

"No man who believes in Allah and the day of judgement hates the Ansar."

Bukhari reports on the authority of 'Amr bin Murrah who says:

«سَمِعْتُ أَيَا حَمْزَةَ، رَجُلًا مِنَ الْأَنْصَارِ، قَالَتِ الْأَنْصَارُ: إِنَّ لِكُلِّ قَوْمٍ أَتَبَاعًا وَإِنَّا قَدْ اتَّبَعْنَاكَ، فَادْعُ اللَّهَ أَنْ يَجْعَلَ أَتَبَاعَنَا مِنَّا، قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ): اللَّهُمَّ اجْعَلْ أَتَبَاعَهُمْ مِنْهُمْ»

"I heard Abu Hamza, an Ansar say: "the Ansar said: "Every people have a following and we have followed you, therefore pray to Allah that He makes our people follow our example, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "Oh Allah, make their followers from among them."

Then we have that most touching and effective address that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made after distributing the spoils of Hunain, this narrative is from Musnad Ahmad on the authority of Abu Said al-Khudri:

«أَفَلَا تَرْضَوْنَ يَا مَعْشَرَ الْأَنْصَارِ أَنْ يَدْهَبَ النَّاسُ بِالشَّاءِ وَالْبَعْيرِ وَتَرْجِعُونَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) فِي رَحَالِكُمْ، فَوَالَّذِي نُفْسُنُ مُحَمَّدًا بِيَدِهِ، لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرًا مِنَ الْأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ شِعْبًا وَسَلَكْتُ الْأَنْصَارَ شِعْبًا لَسَلَكْتُ شِعْبَ الْأَنْصَارِ، اللَّهُمَّ ارْحِمْ الْأَنْصَارَ، وَأَبْنَاءَ الْأَنْصَارِ، وَأَبْنَاءَ أَبْنَاءِ الْأَنْصَارِ»

"O Ansar! are you pleased that others walk away with sheep and camels and you return with Allah's Messenger in your company; By the one Who possesses Mohammad's soul, were it not for the Hijrah, I would myself be from the Ansar. And if the entire people tread a valley and the Ansar went for another valley, I would

tread Ansar's valley. O Allah! Have mercy on the Ansar, have mercy on their sons, and their sons' sons."

What attribute could be greater than loving Ansar is the sign of being a believer, and hating the Ansar is taken as a sign of being hypocrite? What greater position than the position of those who are dearer to the Prophet صلی اللہ علیہ وسلم than the rest of the people? And the Ansaar are his chosen people and his kin? What could be a higher honour given that the sons and progeny of the Ansaar be forgiven? Not only that, their followers and friends are from them. What can be more significant than the fact that Allah's throne trembled at the passing away of a man named Sa'ad ibn Ma'adh, and what discerns him from the rest of the Sahabah is his giving of the *Nussrah*!

Bukhari narrates on the authority of Jabir رضي الله عنه who says:

«سَمِعْتُ النَّبِيًّا (صلی اللہ علیہ وآلہ وسلم) یَقُولُ: اهْتَرَّ الْعَرْشُ لِمَوْتِ سَعْدٍ بْنِ مُعَاذٍ»

"I heard the Prophet صلی اللہ علیہ وسلم say: "the throne trembled at the death of Sa'ad bin Ma'adh."

All these are in fact exclusive virtues of the Ansar, that no one shares with them except the Muhajirin. So where are the Ansar of today?! There is a great opportunity for them to emulate the fist Ansar, the first heroes, as the doors for *Nussrah* which were shut for long centuries are, now wide open. Blessings and congratulations are for those who will be chosen by Allah to open these doors. Allah knows, the doors once they are shut may never open again!!

It is the duty of People of Power and Nussrah that they realize that the Islamic State was established only once in the past and then it was abolished in 1924 by Britain through his agent Mustafa Kemal. Since then the Islamic Ummah is living her life without the shade of the Islamic State. Therefore, the one who will establish the Khilafah state again will enjoy the same honor of those who provided *Nussrah* and protection to Prophet صلی اللہ علیہ وسلم.

It is the responsibility upon each and every one from the People of Power that he study the lives of those who gave *Nussrah* to Prophet ﷺ.

Usaid ibn Hudhair رضي الله عنه

Usaid's father was Hudhair al-Kataib who was a chieftain of the Aws tribe. He was a senior leader of the Arabs and a fierce fighter during the period of *Jahiliyah*.

Usaid رضي الله عنه inherited his father's position, his bravery and other qualities. Before he accepted Islam, he was a leader of Yathrib and a noble among Arabs and an archer of rare expertise. When he accepted Islam and was guided to the righteous path of Allah سبحانه و تعالى, his honour and nobility was obvious. He was amongst the Ansar of Allah سبحانه و تعالى and His Prophet ﷺ and an early entrant to Islam. He was quick to accept Islam and it was conclusive.

The Prophet ﷺ sent Mus'ab ibn 'Umair to Yathrib to teach the Muslims of the Ansar who had made their pledge of allegiance at the first Bay'ah of 'Aqabah and cultivate Islamic thinking in them, and to call other people of Madina to Islam. Then one day Usaid رضي الله عنه was sitting with Sa'ad ibn Ma'adh, both leaders of their people and discussing on this new issue of Islam which had come from Makkah and called for something unknown to them. Sa'ad said to Usaid: "Go to this man (Mus'ab) and ask him (about the matter)." Usaid رضي الله عنه walked to where Mus'ab was sitting as the guest of As'ad ibn Zurarah, another leader of Yathrib who had already accepted Islam. There he saw a group of people listening intently to the nobles words of Mus'ab ibn 'Umair who was inviting them to Islam. Usaid رضي الله عنه surprised them with his anger.

Mus'ab told Usaid, "Would you sit and listen... if you like this matter, you accept and if you do not like, you can leave it." Usaid was a person of open heart and wise thinking, in fact he was known to his people as al-Kamil, the accomplished, a title that he inherited from

his father. When he saw that Mus'ab was addressing his intellect, he sat down and said to Mus'ab, “..You are fair, tell me what you have?”

Mus'ab recited a portion from the Qur'an to Usaïd and explained his call of the new religion, the true path for which he was ordered by the Prophet ﷺ to spread and raise its banner. Those who were present at this gathering narrated the incidence:

“By Allah, before he spoke, we recognised Islam on his face by its peaceful glow...!”

Mus'ab had not even completed his speech, when Usaïd was spellbound and shouted out. “What a beautiful discourse this is!” And he asked, “What do you do when someone wants to embrace this deen?” Mus'ab رضي الله عنه told him that he must clean himself up and his garments then bear witness to the Truth and pray two rak'at...”

Usaïd's was a personality of consistency and steadfastness, a pure soul. When he was convinced of a matter, he would never waver in his firm resolve. He stood up to accomplish his task without any delay and accepted the Deen for which his heart testified and his soul satisfied. He cleaned himself, prayed to Allah سبحانه و تعالى and announced his acceptance of Islam and discarded his previous crooked ways of ignorance and idol worshiping!! Now he had to go back to Sa'ad ibn Ma'adh and report to him regarding the mission that he was dispatched by Sa'ad for, which was to quell Mus'ab ibn 'Umair. He returned to Sa'ad. As he approached the gathering, Sa'ad told those around him, “By Allah, Usaïd is coming with an expression different from the one he left with.”

Indeed! When he had left, he was full of bitterness, anger and hostility, and returned with an expression brimming with mercy, enlightenment and content. Usaïd decided to put his intellect to good use. He knew that Sa'ad was identical to him in terms of his purity, decisiveness, resolve and fair thinking.

He knew that nothing would come between Sa'ad and his acceptance of Islam, if he heard what he had himself heard from Mus'ab ibn 'Umair, the emissary of the Prophet ﷺ. But he knew that if told Sa'ad of his acceptance of Islam, it will be a confrontation of uncertain results.

Therefore, he decided to influence Sa'ad's enthusiasm in order to push him to the place where Mus'ab was sitting, so that Sa'ad could listen to the same and see for himself.

Now the question was how to accomplish this? As mentioned, Mus'ab had come to Yathrib as the guest of As'ad ibn Zurarah who was a cousin to Sa'ad, the son of his maternal aunt. So Usaid رضي الله عنه told Sa'ad, "I have learnt that Banu al-Harithah have come out with intention of killing As'ad ibn Zurarah although they are aware that he is your cousin." Sa'ad stood up full of anger and picked up his sword and came walking briskly to the place where Mus'ab رضي الله عنه sat with As'ad and other Muslims.

When he approached the place, he saw no noise or disturbance and the people sat with patience and calmness with Mus'ab who was reciting the Qur'an and the people listened to him intently.

He realised that Usaid رضي الله عنه had intended that he listen to the words of the Mus'ab, the emissary of Islam. Usaid's intellectual estimation of his friend was vindicated, Sa'ad had barely heard the words when Allah سبحانه و تعالى opened his heart to Islam... and Sa'ad quickly occupied a position of prominence among the early Muslims!!

Usaid رضي الله عنه's heart was filled with steadfastness and enlightenment of Iman. His Iman gave him patience, discernment and fairness of judgement and these qualities made him a reliable person of trust. During the battle of Bani Mustalaq, 'Abdullah ibn Ubai was enraged and said to those people of Madina who were around him: "You have given away your city to the Muslims and you have shared your wealth with them...if only you had caught them with your hands

and turned them away from your place...anyway, by Allah, when we reach Madina we will make the respected person a humiliated one..”

Zaid ibn Arqam, an eminent companion heard these venomous words of hypocrisy, and as was his duty he informed the Prophet ﷺ who was very much pained to hear it. When Usaid met him, the Prophet ﷺ enquired,

أوما بلغك ما قال صاحبكم..؟ قال أسييد: وأي صاحب يا رسول الله..؟ قال الرسول: عبد الله بن أبي! قال أسييد: وماذا قال..؟ قال الرسول: زعم أنه إن رجع إلى المدينة ليخرجن الأعز منها الأذل. قال أسييد: فأنت والله، يا رسول الله، تخرجه منها إن شاء الله.. هو والله الذليل، وأنت العزيز...ثم قال أسييد: يا رسول الله ارافق به، فوالله لقد جاءنا الله بك، وان قومه لينظمون له الخرز ليتوجوه على المدينة ملكاً، فهو يرى أن الاسلام قد سلبه ملكاً

“Have you heard the words uttered by your companion? Usaid: “and which friend do you mean?” The Prophet ﷺ said: “ Abdulla ibn Ubai.” Usaid: “and what did he say.” The Prophet ﷺ said that when we reach Madina we will make the respected person a humiliated one..” Usaid: “inshaAllah, it will be you who will expel him, he is the humiliated one and you are the exalted one...” Usaid added further: “Leave him, Allah سبحانه وتعالى has brought you to us. The people (of Madina) were preparing a crown for him and make him the king. Therefore he considers that Islam has denied him the kingship.”

With such deep, clear and balanced understanding of issues Usaid رضي الله عنه always solved critical problems. He would face issues and take all relevant matters into consideration. Hence at the Saqefah, in the aftermath of the Prophet ﷺ's demise, a group of Ansar led by Sa'ad ibn 'Ubadah رضي الله عنه declared that the Khilafah was their right. This dialogue stretched for a long time and tempers were raised. At this sensitive moment the stand taken by Usaid رضي الله عنه, who as we know was an Ansar, was an effective stand which conclusively settled the matter. His words set the direction. He stood up and addressed his people, “You know that the Prophet himself was from the Muhajirin. Therefore his successor should also be from

among them...And we were the supporters and protectors of the Messenger ﷺ today, it is our duty to support and protect his Khaleefah..." His words soothed the nerves and calmed the tempers.

Throughout his life, Usaid رضي الله عنه lived the life of a true servant of Allah. He was content and satisfied. He spent his life and wealth to good use and strived to meet the Prophet at the pool of Kauthar, as the he had said:

اصبروا.. حتى تلقوني على الحوض...

"Have patience until you meet me at the haudh..."

He loved his friends and was highly respected by Amir ul-Mumineen. 'Umar رضي الله عنه, as well as all other companions. He was a very profound reciter of the Quran and the Companions were always keen to listen to his recitation... A splendid but fearful voice about which the Prophet ﷺ said that the angels descended to listen to.

Usaid رضي الله عنه passed away in the month Sha'ban in the twentieth year of *Hijrah* and he was carried by none less than Amir ul-Mumineen 'Umar رضي الله عنه on his shoulders and buried at Baqee'. The companions saw the body of this great Mu'min for one last time and returned to Madinah and continued to remember his virtues and recalled the words of the Prophet ﷺ:

نعم الرجل... أسيد بن حضير..

"The Best of men...Usaid ibn Hudhair..."

Sa'ad ibn Ma'adh رضي الله عنه

Saad was the head of Bani Abdul Ashal tribe.

It was Sa'ad who carried the banner of the Ansar. When the Prophet consulted Ansar and Muhajireen before confronting Quraish at Badr, he said to the Prophet ﷺ:

«لقد آمنا بك وصدقناك... وشهدنا أن ما جئت به هو الحق، وأعطيتك على ذلك عهودنا ومواثيقنا على السمع والطاعة لك، فامض يا رسول الله لما أردت فنحن معك، فالذي بعثك بالحق لو استعرضت بنا البحر فخضته لخضناه معك ما تخلف منا رجل واحد، وما نكره أن تلقى بنا عدونا غداً، إنا لصبرٌ في الحرب، صدقٌ عند اللقاء، لعل الله يريك منا ما تقر له عينك، فسر على بركة الله»

"We have believed in you and trusted you...and testify that what you have brought is the truth, and on that we have given our pledges to listen to you and obey you. Therefore you decide (any which way) and we are with you, by the One who sent you down with the truth if you order us to jump into the ocean, not one of us will waver. We are not averse to confronting the enemy tomorrow, we shall be steadfast in our fight, and may Allah manifest to you what will please your eyes, let us march and count on His support."

In another narration:

«لعلك أن تكون قد خرجت لأمر وأحدث الله إليك غيره، فانظر الذي أحدث الله إليك فامض، فَصِلْ حِبَالَ مِنْ شَيْءٍ، واقطع حِبَالَ مِنْ شَيْءٍ، وما أخذت منا كان أَحَبُّ إِلَيْنَا مَا ترکت»

"You may proceed where you wish and have relations with whom you wish and cut off relations with whom you wish, take from our wealth what you want and give whatever you want. What ever you take from us will be dearer to us than what you leave with us."

صلى الله عليه وسلم،

«ما حملنا يا رسول الله ميتاً أخفَّ علينا منه»

"We have not carried a dead body lighter than this."

And the Prophet صلى الله عليه وسلم replied to them,

«ما يمنعه أن يخفَّ وقد هبط من الملائكة كذا وكذا لم يهبطوا قط قبل يومه قد حملوا معكم»

"Nothing made his body lighter, but it was such and such number of angels who descended and carried him along with you. Those angels had never before descended." [narrated in Tabaqat, by ibn Sa'ad.]

Such was Sa'ad that when he died Jibreel عليه سلام came to the Prophet صلی الله علیه وسلم and said,

«من هذا العبد الصالح الذي مات؟ فتحت له أبواب السماء وتحرك له العرش»

"Who was this good soul who died? The gates of the heavens were opened for him and the throne moved." [This is narrated by Haakim and authenticated by al-Dhahabi]

Imam Ahmad reported it with an authentic chain of narration. The Prophet صلی الله علیه وسلم said:

«هذا العبد الصالح الذي تحرك له العرش وفتحت له أبواب السماء وشهده سبعون ألفاً من الملائكة لم ينزلوا إلى الأرض قبل ذلك، لقد ضمَّ ضمةً ثم أخرج عنه»

"This virtuous servant for whom the gates of heavens were opened and the throne moved. Seventy thousand angels descended for him, he was buried and left."

Such was Sa'ad who enjoyed the blessings of Allah , سبحانه و تعالى Asma' bint Yazeed Sakan reports: ...that when Sa'ad died, his mother wept and the Prophet صلی الله علیه وسلم told her:

«ليرقا (لينقطع) دمعك، وينذهب حزنك، فإن ابنك أول من ضحك الله له واهتز له العرش»

"Your tears would recede and your sorrow be lessened if you know that your son is the first person for whom Allah سبحانه و تعالى smiled and His throne trembled." This is reported in at-Tabarani.

Such is the position of the one who provided support and protection to the Prophet صلی الله علیه وسلم when the Islamic State was established. And similar blessings of Allah سبحانه و تعالى will be for the one who will provide support for His deen now, when it is overwhelmed with kufr from all sides and the nations of the world are united against it.

At the same time if a person shirks away from his duty to support the deen of Allah, his military ranks and honours will not be able to stop the wrath of Allah . سبحانه و تعالى . Every officer who controls power in any way must realise that Sa'ad ibn Ma'adh was not meant to be the last such person or that the like of him will not surface again. Every Muslim officer must realise that he himself should try to be like is Sa'ad as he is in a position to give *Nussrah* like Sa'ad رضي الله عنه . This address to him is just like the address to Sa'ad then!

Preparing the Ground

Indeed the Nussrah and placing the Ummah in is Allah's blessing to His believing worshippers, it is a great prize for the steadfast, He سبحانه و تعالى says:

(وَنُرِيدُ أَن نَمْنَنَ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ،
وَنُمْكِنَ لَهُمْ فِي الْأَرْضِ)

"And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors, And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared." [Surah al-Qasas 28:5-6]

سبحانه و تعالى , This is the beginning of carrying the divine trust. Allah says:

(وَجَعَلْنَا هُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ
وَكَانُوا لَنَا عَابِدِينَ)

"And We made them leaders, guiding (mankind) by Our Command, and We revealed to them the doing of good deeds, performing As-Salât (the prayers — Iqâmat-as-Salât), and the giving of Zakât (obligatory charity), and of Us (Alone) they were worshippers." [Surah al-Anbiyaa 21: 73].

Imam Shawkani says in his Tafseer al-Fath al-Qadeer: "meaning, the leaders in the path of good and those who call to it and the governors over people."

Allah صلی الله علیہ وسلم ordered Prophet ﷺ to implement the Ahkam revealed by Wahi and it will be Khulafa'a who will carry this responsibility after Prophet ﷺ. Allah صلی الله علیہ وسلم says in Qur'an,

(وَعَدَ اللَّهُ الَّذِينَ ءاْمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيُسْتَحْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَحْلَفْتَ
الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَصَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ حَقْوَهُمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ)

"Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fâsiqûn (rebellious, disobedient to Allâh)." [Surah an-Noor 24:55].

And He says: سُبْحَانَهُ وَتَعَالَى

(يَا دَاوُدُ إِنَّا جَعَلْنَاكَ حَلِيقَةً فِي الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهُوَى فَيُضِلُّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ)

"O Dâwûd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire – for it will mislead you from the path of Allâh. Verily, those who wander astray from the path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning." [Surah Saad 38: 26]

And the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«كانتْ بَنُو إِسْرَائِيلَ تَسْوُسُهُمُ الْأَنْبِيَاءُ، كَلَمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، أَلَا وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسْتَكُونُ خَلْفَاءً...»

"The Prophets used to rule Bani Israel. Whenever a prophet died another prophet succeeded him, but there will be no prophets after me; instead there will be Khulafaa' (Khalifahs) and they will number many."

Hence after the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ taking care of the Ummah's affair's, it is the duty of the khaleefah who is the ruler of the Islamic State, to whom authority is given so that he implements islam and carries the message of islam to the whole world.

However in order to get Nussrah to establish such a rule, Allah has put some conditions for His help. Allah سبحانه و تعالى and His Prophet صلى الله عليه وسلم have described these conditions, and they are:

First: Earnest and true Iman of Allah سبحانه و تعالى He says:

(إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُولُونَ الْأَشْهَادُ)

"Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh – Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection)?" [Surah al-Gafir 40:51].

And He says:

(وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ)

"And (as for) the believers, it was incumbent upon Us to help (them)." [Surah ar-Room 30:47]

Secondly: Virtuous deeds that spring from such true, firm and whole hearted Iman Virtuous deeds are indeed the symbols of true Iman in one's heart & mind. Allah سبحانه و تعالى says:

(وَعَدَ اللَّهُ الَّذِينَ ءامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ)

"Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land," [Surah an-Noor 24:55].

Thirdly: Testing & Examination: Allah سبحانه و تعالى says:

(أَمْ حَسِبُتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَاتِكُمْ مَثْلُ الَّذِينَ خَلُوا مِنْ قَبْلِكُمْ مَسَّتُهُمُ الْبَأْسَاءُ وَالضُّرَاءُ وَزُلْزَلُوا حَتَّىٰ يَقُولُ الرَّسُولُ وَالَّذِينَ ءامَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ)

"Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and

those who believed along with him said, "When (will come) the Help of Allâh?" Yes! Certainly, the Help of Allâh is near!" [Surah al-Baqarah 2:214]

Mus'ab ibn Sa'eed reports on the authority of his father who says,

«قلت: يا رسول الله، أي الناس أشد بلاء؟ قال: الأنبياء، ثم الأمثل فالأمثل، فبيتلن الرجل على حسب دينه، فإن كان دينه صلباً أشتد بلاؤه، وإن كان في دينه رقة ابتلي على حسب دينه، فما يبرح البلاء بالعبد حتى يتركه يمشي على الأرض ما عليه خطيئة»

I said: "O Messenger of Allah, which people are put most (hardest) of tests?" He said: "The messengers, then those closest to them and then those closest to them. A man is tested in proportion to the firmness of his deen, if his deen is strong, his test is intense, and if his deen is weak, he is tested accordingly. The testing continues until the man is walks sinless on earth."

Patience and steadfastness on the path of truth are the indications of success in these tests, i.e. a man does not waver, does not falter, does not follow his desires nor is blinded by the worldly relishes. If a Muslim remains steadfast when tested or persecuted because of his Iman and virtuous deeds, Allah grants him authority on earth, and Jannah in the hereafter. Allah سبحانه و تعالى says:

(وَلَقْدْ كُذِّبُتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ آتَاهُمْ نَصْرًا وَلَا مُبْدِلٌ
لِكَلِمَاتِ اللَّهِ وَلَقْدْ جَاءَكَ مِنْ نَّبِيٍّ أَمْرُسَلِينَ)

"Verily, (many) Messengers were denied before you (O Muhammad [sal-Allâhu 'alayhi wa sallam]), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely, there has reached you the information (news) about the Messengers (before you)." [Surah al-An'aam 6:34]

Fourth: the call for Nussrah and authority must start from the culturing stage This stage is before the establishment of the ruling of Islam. The purpose of this culturing environment is the presence of a

sincere mass of people and mobilised youth who carry the da'wah in such a way that it dominates the society and occupies considerable position in it. So there is an established public opinion & support for this Da'wah and for implementing Islam radically and comprehensively in every aspect of human life via the Islamic State. It is of utmost importance that this public opinion springs from understanding and comprehension, and this means that there has to be a public awareness regarding the main issues of Da'wah and not just intense emotions, which peak rapidly but wane even faster. The Prophet ﷺ accomplished this before he started to seek Nussrah to establish the state i.e. before the second Bay'ah at 'Aqabah. He deputed Mus'ab ibn 'Umair رضي الله عنه to Madinah who worked to prepare the atmosphere and public opinion and the readiness to stand by the da'wah.

Indeed, the observer of the Dawa Carrier can see that the prerequisite for Nasr from Allah do exist. The Dawa Carriers have firm belief that only Allah is their Lord and Mohammad ﷺ is the Last Prophet and Messenger of Allah. They remained firm on Iman under the burden of the kufr system, and they showed steadfastness in the face of oppression, punishment, torture, evil plans, to a level that the description is not possible in words. These are the people who neither changed their way nor weaken in their resolve, nor did they turn away to any other direction. They remained steadfast as the Companions of the previous messengers, like the Ansar of Prophet Eesa عليه سلام when they were cut through with a saw, or like the companions of Musa عليه سلام when Fir'awn slaughtered their sons and left their women. Or even like the people of Ukhhood who were consigned to flames, or like the Companions of the Prophet Muhammad ﷺ like Bilal رضي الله عنه, Khabbab رضي الله عنه, Ammar رضي الله عنه, and Yassar رضي الله عنه amongst others. So these Dawa Carriers were also tested and tribulated, they were thrown in jails. They were pressed very hard to turn away from deen, were hanged, boiled to death, tortured,

subjected to false accusations and propaganda, offered lucrative posts but they neither left the Dawa nor was their foothold shaken.

Verily there are many Muslims within the Ummah who have firm Iman and their hearts are full of Taqwa and their pious deed are witness to this Iman. It is the khair which is present in the Ummah, that the colonialist kuffar are not able to subdue M\uslims despite their utmost effort and they face resistance in Afghanistan, Iraq, Palestine and on every battleground. And it is Khair which is present in the Ummah that despite all the efforts to portray an evil picture of Islam and despite all the obstacles raised by the agent rulers, the Ummah is getting closer to Islam and its desire to implement Islam and carrying it to the whole world is increasing day by day.

Indeed the Dawa of implementing Islam through the **Khilafah** state is spreading widely, entering the hearts of people, destroying the kufr thoughts, melting the ummah in pure concepts of Islam and preparing the ummah to welcome the dawn of ruling by Islam. This Dawa has taken deep roots within the Ummah and with the grace of almighty Allah, this blessing is not far now. The time is not far when by the permission of Allah, Nussrah will appear, as it appeared for the Prophet ﷺ in Madinah.

We pray to Allah that he soon give **Khilafah** on the way of prophethood, which would be a relief for the inhabitants of the earth and would be way to achieve the happiness of Allah and momineen will celebrate its establishment.

(إِلَهُ الْأَمْرِ مِنْ قَبْلٍ وَمِنْ بَعْدٍ وَيَوْمَئِذٍ يُفْرَحُ الْمُؤْمِنُونَ، بِنَصْرٍ اللَّهِ يُنْصَرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ، وَعَدَ اللَّهُ لَا يُخْلِفُ اللَّهُ وَعْدَهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ، يَعْلَمُونَ ظَاهِرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ)

"The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers

(i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) –With the Help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping), and they are heedless of the Hereafter.” [Surah ar Room 30:4-7]

Nussrah: Meticulously planned and brave execution

Nussrah is a divine command and binding upon the people of power among the Muslims, and they are sinful for not doing so, indeed it is a great sin. The People of Power have two duties: The first duty is to take away power, or seize by force if necessary, from those rulers who rule over people by other than all that Allah سُبْحَانَهُ وَ تَعَالَى has revealed. And the second obligation upon the People of Power is to hand over this power and authority to those who may be working to establish such an authority that rules by all that Allah has revealed.

What must be borne in mind in this context is that the process of taking over power and handing it over requires detailed and meticulous planning and unprecedented braveness in its execution, as well as adopting innovative means. At the same time, it also requires well coordinated cooperation between those People of Power who want to provide *Nussrah* and the **Hizb** that works within the Ummah. It is necessary that the **Hizb** working in the Ummah has prepared for all the required groundwork needed to establish the Islamic State. For instance, like having proper Islamic personalities, presence of public opinion for the Islamic state, statesmen who are aware of the international situation and have political acumen, and are well versed in Islamic thoughts and concepts.

Here we should recall the story of migration of Prophet ﷺ from Makkah to Madinah for the establishment of Islamic state, which demonstrates how he executed a thoroughly thought out plan to make Hijrah.

He adopted a plan and utilised resources and means very intelligently. He considered every matter in detail and did not leave any breach, either in planning or in implementation. Then the Prophet ﷺ relied on Allah سُبْحَانَهُ وَ تَعَالَى, completely believed in Him and did not harbor a speck of doubt that Allah alone is to be worshipped and obeyed, He is the One who helps and

accomplishes and He has promised the Prophet صلی الله علیه و سلم with Nussrah.

The books of Seerah remind us that Jibreel عليه سلام descended on the Prophet صلی الله علیه و سلم and brought the Wahi from Allah سبحانه و تعالى and informed him of the conspiracy of the Quraysh to kill him and asked him to leave Makkah and said to him,

«لا تبْتَ هَذِهِ اللَّيْلَةِ عَلَى فِرَاشِكَ الَّذِي كُنْتَ تَبِيتُ عَلَيْهِ»

"Do not sleep on your bed on which you sleep daily."

The Prophet صلی الله علیه و سلم went to the house of Abu Bakr رضی الله عنہ and was armed and this was a time when no one visited another at this hot hour of rest. The Prophet صلی الله علیه و سلم informed him of the order to migrate and the modalities of the Hijrah process were agreed between them. He returned to his house and awaited the night.

On the other hand were the criminal leaders of the Quraysh who had decided during the day to execute their plan of assassinating the Prophet صلی الله علیه و سلم and distribute his blood among the tribes. They chose eleven of their leaders and during the early part of the night they gathered at the door waiting for the Prophet صلی الله علیه و سلم to go to sleep, so that they could strike at him.

The Prophet began to execute his plan. He ordered Syeddina 'Ali رضی الله عنہ to sleep on his bed and cover himself with the green Hadhrami sheet which the Prophet صلی الله علیه و سلم used. He also told 'Ali رضی الله عنہ that nothing untoward would befall him. The Prophet emerged from his house while reciting,

(وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ فَهُمْ لَا يُبَصِّرُونَ)

"And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see." [Surah Yaseen

36:09]

The Prophet ﷺ threw a handful of sand over the heads of those surrounding his house and yet they could not see him. He first went to the house of Abu Bakr رضي الله عنه and according to his plan left the house of Abu Bakr رضي الله عنه through an opening in the wall, instead of door, so that they are not seen coming out and are not recognized. Since it was expected that the spies of the Quraysh will look for him in the direction of Madinah in the north, he took the opposite path to the south that lead towards Yemen.

When the people surrounding the house realised that it was 'Ali in the house instead of the Prophet ﷺ, they realised their folly. They asked 'Ali رضي الله عنه about the Prophet ﷺ, but 'Ali رضي الله عنه told them that he did not know about him. Quraysh went mad in rage, they beat up 'Ali رضي الله عنه and pulled him to Ka'ba and detained him for some time so that he gives them information regarding the Prophet ﷺ, but they were disappointed. Then they went to the house of Abu Bakr رضي الله عنه and enquired about him. His daughter Asma رضي الله عنها told them that she did not know, Abu Jahal (may Allah's curse be on him) slapped her face.

On the other hand, after travelling for some five miles Prophet ﷺ along with Abu Bakr رضي الله عنه reached the mountain of Thawr which is a high altitude range of mountains. The path is stony and arduous. There was a cave in the mountains where they spent three nights. Abdullah ibn Abi Bakr would come to accompany them for the night and leave early in the morning so that he could be with Quraysh at day break and they would presume that he was in Makkah itself. When 'Abdullah would come to the Prophet ﷺ and Abu Bakr رضي الله عنه, he would inform them about the situation in Makkah. 'Amer ibn Fuhairah رضي الله عنه, the slave of Abu Bakr رضي الله عنه would ensure that milk was supplied to them during the late hours of each of the three nights. Then before dawn when 'Abdullah ibn Abi Bakr رضي الله عنه would depart for Makkah, 'Amer رضي الله عنه would follow him behind along with his herd of sheep so that his track marks were erased.

After the failure of their evil plan, the Quraysh then met for an emergency meeting to decide upon using all resources at their disposal in order to get hold of the Prophet ﷺ and his companion Abu Bakr رضي الله عنه. They placed their spies on all routes going out of Makkah under intense surveillance and placed a huge booty on their heads, which was a hundred camels each for bringing them dead or alive. As a result several people mounted and on-foot, tracking experts, left to look for them. They spread out in the mountains, hills and valleys, but to no avail. They even reached the opening of the cave, but Allah سُبْحَانَهُ وَتَعَالَى is competent in His work. He سُبْحَانَهُ وَتَعَالَى saves whom He سُبْحَانَهُ وَتَعَالَى wishes. Once they reached so close that Abu Bakr رضي الله عنه says that if they had looked at their feet, he would have seen us, but the Prophet ﷺ reassured him and said to him, “What do you say about the two men, the third of whom is Allah.” In this regard, Allah سُبْحَانَهُ وَتَعَالَى revealed the following ayah:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ
لِصَاحِبِهِ لَا تَحْزُنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرُوْهَا وَجَعَلَ كَلِمَةَ
الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلَيَا وَاللَّهُ أَعْزِيزٌ حَكِيمٌ

“If you help him (Muhammad [sal-Allâhu 'alayhi wa sallam]) not (it does not matter), for Allâh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad [sal-Allâhu 'alayhi wa sallam] and Abu Bakr [radhi-yAllâhu 'anhu]) were in the cave, he ([sal-Allâhu 'alayhi wa sallam]) said to his companion (Abu Bakr [radhi-yAllâhu 'anhu]): “Be not sad (or afraid), surely, Allâh is with us.” Then Allâh sent down His Sakînah (calmness, tranquility, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh that became the uppermost; and Allâh is All-Mighty, All-Wise.” [Surah at Tawbah 9:40]

Thus the interceptors returned frustrated, though at one time, they were just a few steps away from them.

The search was loosened and the patrolling parties gave up and then the Prophet ﷺ prepared along with his Companion to depart towards Yathrib. They had already engaged 'Abdullah ibn Uraiqat al- Laithi to guide them to their path who was considered an expert and trustworthy person, although he was still on the Deen of his people. It was agreed that he will come to the cave after three nights with the mounts. As he had promised, he came on the night of the first of Rabi' ul-Awwal and Asma رضي الله عنها brought them food for the journey, and they left along with 'Amer ibn Fuhairah.

The guide 'Amer ibn Fuhairah first took them southwards on the way to Yemen, he then turned west towards the coast and reached a path not known to the people. Then he turned northward near the coast of the Red Sea and again took a path known only to a few people. On 8th day of Rabi' ul-Awwal, in what later became the first year Hijrah, the Prophet ﷺ arrived at Quba. The Muslims in Yathrib had already heard of the Prophet ﷺ's departure from Makkah and they used to go out each day towards al-Harrah to receive the Prophet ﷺ and wait there until it became too hot, when they would return back to their places after lengthy waiting. A Jew who had ascended to his rooftop to look for something saw the white-radiating Prophet ﷺ along with his Companion. He could not contain himself and shouted at the top of his voice, "O Arabs! Here comes the one you have been waiting for." The Muslims reached for their arms. The Muslims chanted the takbeer in their delight at the arrival of the Prophet ﷺ and left homes to receive him, this was an unprecedented day in the history of Yathrib which was now to be known as Madinah. The Prophet ﷺ stayed in Quba for four days and on the fifth day, the Prophet ﷺ mounted his camel with Abu Bakr رضي الله عنه behind him. The Prophet ﷺ informed Bani Najjar, the clan of his maternal uncles who came to receive him and were carrying their swords. The Prophet ﷺ thus entered Madinah with voices glorifying Allah echoing from every lane and house.

In this way a state on the basis of Islam came into being, a state which was established on the Kalima: la illaha illallah.

In this process of the Hijrah, two important points are to be noted:

- I. **Meticulous Planning:** The Prophet ﷺ himself prepared the plan and attended to every detail and did not leave any aspect unattended. This preparation itself bears to the fact that the entire process was a matter of “judgement, war and strategy”. Allah ﷺ had ordered the Prophet ﷺ to undertake the *Hijrah* and the Prophet ﷺ prepared the detailed plan, taking all resources and means available to him in order to make the *Hijrah* successful. It is therefore required that today people who provide *Nussrah* should undertake a detailed and exhaustive plan, which should be meticulous in detail and creative in adopting means and resources, as well as boldly and fearlessly executed. In short, as a matter of reminder, the various stages of *Hijrah* may be summarised as follows:

- Lodging at the bed of the Prophet ﷺ.
- The Prophet ﷺ departed from his house to the house of Abu Bakr رضي الله عنه in darkness to avoid being detected by anyone.
- Both of them left Abu Bakr رضي الله عنه's house through a gap in wall so that they are not caught, recognised and followed.
- They took the road to Yemen towards south which is opposite to the direction of Madinah in the north.
- Took shelter in the cave of *Thawr* for three days so that the search for them subsides.
- ‘Abdullah ibn Abu Bakr رضي الله عنه was asked to come every night in order to brief them about what the people of Makkah were saying about them.

- Food supply for the journey was ensured through Asma bint Abu Bakr رضي الله عنها.
 - It was ensured that foot marks were erased. This was done by the sheep herded by 'Amer ibn Fuhairah, the slave of Abu Bakr رضي الله عنه.
 - Ibn Uraiqah, a professional expert guide well-versed with the route was hired.
- II. **Divine Help:** This divine help has been reported in the books of Seerah during the process of *Hijrah*. They are mentioned in the Quran as well as the authentic *Ahadith*. What are these? How do we interpret them and how do we benefit from them in our times for *Nussrah*. It will suffice to cite just two examples:
- Imam Ahmad narrated regarding the pursuers and interceptors of the Prophet صلى الله عليه وسلم and his Companions that they left Makkah from around the mountains until the mountain where they settled for three nights. So Abu Bakr رضي الله عنه told the Prophet صلى الله عليه وسلم: "Oh, the Messenger of Allah, he (the interceptor) may find us." The Prophet صلى الله عليه وسلم replied to him: "No, the angels have covered us with their wings." And ibn Hisham has narrated that the man sat down facing the cave to pass urine, and the Prophet صلى الله عليه وسلم said: "If he had spotted us, he would not be doing so." In the report of Bukhari, it is reported that Abu Bakr رضي الله عنه says: "So I told the Prophet صلى الله عليه وسلم that if some of them only lower their heads, they would see us." So the Prophet صلى الله عليه وسلم told him: "Quiet Abu Bakr, we are two and the third is Allah."
 - 2) Despite utmost precautions exercised by the Prophet صلى الله عليه وسلم, his Companion Suraqah ibn Malik رضي الله عنه managed to come face to face with the Prophet صلى الله عليه وسلم in his greed for the bounty. The front legs of Suraqah ibn

Malik's steed caved in, with knees burrowed into the sand, by which he understood that the Prophet ﷺ is immune to harm from him. In fact he himself said that the matter of the Prophet will come to dominate. He called them to safety and they stopped. They were four: the Prophet ﷺ, Abu Bakr, Amer ibn Fuhayirah and Ibn Uraiqat. The Prophet ﷺ told him to guard the secrecy of their travel and at Suraqah's request gave him a letter of safety. When Suraqah returned back he found people were looking for the Prophet ﷺ so he told them that he has already searched for them there. Thus he led them elsewhere, Suraqah, who was himself trying to intercept them in morning, happened to be guarding them by the evening.

So, despite all possible human efforts exerted by the Prophet ﷺ in planning and execution of this mission, the *Kuffar* interceptors managed to reach the place of the Prophet ﷺ's hiding. This demonstrates their committed resolve as well as exhaustive and concerted efforts to assassinate him and eliminate his Da'wah. While at the same time these incidences also establish the support of Allah سبحانه و تعالى

This is the matter about which the Dawa Carrier and the People of Nussrah should be fully aware of. None can harm a person who is under the shade of Allah's help. It was the help of Allah due to which Prophet ﷺ and Abu Bakr رضي الله عنه remained protected from every harm and all the hurdles in their way got removed. The promise of Allah's help is for today as well, as Allah سبحانه و تعالى says:

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ظَاهَرُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُولُ الْأَشْهَادُ

“Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allâh – Islâmic Monotheism) in this world's life and on the Day when the witnesses will stand forth (i.e. Day of Resurrection)?” [Surah al-Ghafir 40:51].

And He سبحانه و تعالى said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ تَنْصُرُوا اللَّهَ يَنْصُرُكُمْ وَيُئْتِيَكُمْ أَفْدَامَكُمْ

“Oh you who believe: if you help allah’s deen allah will help you”
(Mohammd: 7)

And He says:

(وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ)

“And (as for) the believers, it was incumbent upon Us to help (them).”
[Surah ar-Room 30:47]

And He سبحانه و تعالى says:

(وَعَدَ اللَّهُ الَّذِينَ ءامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفُ
الَّذِينَ مِنْ قَبْلِهِمْ)

“Allâh has promised those among you who believe and do righteous
good deeds, that He will certainly grant them succession to (the
present rulers) in the land, as he granted succession to those before
them” [Surah an-Noor 24:55]

A Warm Call to the People of Power and Force in Pakistan

We direct this call to the people of rank and decorations, to the officers and commanders, to the captains and soldiers:

O the People of Power and Force! Pakistan's oppressor rulers, whose very authority rests on the steel of your weapons, are joining their nights with their days to shield the kuffar Americans. Moreover, the Americans lead the rulers in the fight against Muslims, under the banners of "strategic dialogue," "improving bilateral relations," "military to military co-operation" and "alliance of equals." The reality of these terms and all the meetings and briefing that arise from them is that America collaborates with the oppressor rulers, igniting the fires of chaos and confusion to incite Muslims to fight Muslims, so that the American crusaders in Afghanistan, loaded with weapons but frozen by fear, can breathe even a single sigh of relief.

It is these oppressor rulers that allow the American kuffar to conduct relentless drone attacks on Pakistan territory, that target the old and the young, the man and the woman, collapsing houses on the heads of the Muslims. Having done so the rulers then shout at you to crush the tribal Muslims in order to make the Americans stop the drone attacks, as if these rulers had the will to stop the Americans but no means.

It is these oppressor rulers that permit the kuffar private military organizations and intelligence to arrange a campaign of assassinations and bombings throughout Pakistan, attacking the civilians, security forces and the armed forces alike. They even shield these American murderers from the local security forces, ordering their release whenever they are caught, so that they can work without interruption through their infiltration of Taleban. And all this is so that America's officials and her agent rulers can point to the piles of bodies and rivers of blood and proclaim to you, can you not see, O defenders of Muslims, is this not your war now?

It is these oppressor rulers that point to the Hindu infiltration in the tribal region, knowing well that it is their masters the Americans that opened the door to Afghanistan wide open to India, allowing the Hindus to creep into the tribal areas and add their weight to the chaos. And it is their oppressor rulers that cling to the coattails of America as it calls for ending tensions with India in order to persuade you to turn your backs on the Hindu oppression in Kashmir and brace your shoulders so as to work tirelessly to secure America as she sinks in a quagmire in Afghanistan.

O People of Power! Respected brothers,

These rulers neither care for you nor those whom you have sworn to protect. They care nothing for the deen you carry in your hearts, nor صلی الله علیہ و سلم nor RasulAllah سبحانه و تعالیٰ. They care nothing for the blood of the Muslims even though our Lord, Allah، سبحانه و تعالیٰ said,

وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعْنَةُ اللَّهِ عَلَيْهِ أَعْظَمُ عَذَابًا

“And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.” [Surah 4:93]

They care nothing for Muslims fighting Muslims, for you shedding your pure blood in this evil way, even though our beloved RasulAllah صلی الله علیہ و سلم said,

إِذَا تَقَىَ الْمُسْلِمُانَ بِسَيِّفِيهِمَا فَالْقاتلُ وَالْمُقْتولُ فِي النَّارِ ، قُلْنَا يَا رَسُولَ اللَّهِ هَذَا الْقاتلُ
فَمَا بِالْمُقْتولِ قَالَ أَنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ

"When two Muslims face each other in fighting and one kills the other, then both the killer and the killed are in the hell-fire. The Companions asked, "O Messenger of Allah, this is the killer - what about the poor person who has been killed?" RasulAllah said he had the intention to kill his companion."

And they care nothing of turning to our enemies in friendship, with open arms and baring your chests, secrets and capabilities to them, even though Allah سبحانه وتعالى said,

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى تَتَبَعَ مِلَّتَهُمْ ...

“Never will the Jews nor the Christians be pleased with you (O Muhammad) till you follow their religion” [Surah Al-Baqarah 2:120]

.. وَلَا يَرَأُلُونَ يُقَاتِلُوكُمْ حَتَّى يَرُدُّوكُمْ عَنِ دِينِكُمْ إِنْ اسْتَطَاعُو ..

“And they will never cease fighting you until they turn you back from your deen if they can.” [Surah Al-Baqarah 2:217]

These oppressor rulers care nothing for the Muslims nor the blessings that Allah سبحانه وتعالى has given them. They are serving their kuffar masters to convert a Muslim country, with the seventh largest armed forces in the world and nuclear weapons, abundant resources and strength, into an abode of chaos and destruction. Allah سبحانه وتعالى said,

أَلَمْ تَرِ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفَّرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ يَصْلُوْنَهَا وَلِئْنَ

الْقَرَازُ

“Have you not seen those who have changed the Blessings of Allah into disbelief and caused their people to dwell in an abode of destruction.

Hell, in which they will burn, is an evil abode, indeed!” [Surah Ibraheem 14:28,29]

These rulers are not from us and we are not of them. So, how is it that you allow them to stand on the steel of your weapons, O brothers, for even an hour more, let alone weeks or months?

O People of Power! Respected brothers,

Our people are wide awake as to the reality of these rulers and the evil of their crimes. It is now down to you and you alone. Stand on this wide earth of Allah سبحانه وتعالى free from His Anger and punishment. RasulAllah صلى الله عليه وسلم said,

إِنَّ النَّاسَ إِذَا رَأُوا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَىٰ يَدِهِ أَوْ شَكَّ أَن يَعْمَلُهُ اللَّهُ بِعَقَابٍ

"If the people witness an oppressor and they do not take him by his hands (to prevent him) then they are close to Allah covering them all with punishment." [Abu Dawud, Tirmidhi, ibn Majah]

Fear the day that you should be raised as one of those who sided with the mischief makers that stand over your heads in misleading and misguidance. Allah سُبْحَانَهُ وَتَعَالَى said,

وَقَالُوا رَبَّنَا إِنَّا أَطْعَنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ

"And they will say: Our Lord! Verily we obeyed our chiefs and our great ones, and they misled us from the (Right) Way" [Surah Al-Ahzab 33:67]

وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الْمُصْعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهُلْ أَنْثُمْ مُغْنُونَ
عَنَّا نَصِيبًا مِنَ النَّارِ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلُّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ

"The weak ones in Jahannum (who followed) will say to those who had been arrogant, "We but followed you: can you then take from us some share of the Fire?" Those who had been arrogant will say: "We are all in this (Fire)!" [Surah al-Ghaafir 40:47-48]

And raise your swords to uproot these rulers and establish the **Khilafah** in their place, remembering your brother-in-arms who proceeded you in establishing Islam as a state and a rule in Madinah, by giving the material support (Nussrah) to RasulAllah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ If you answer this call positively then a great position in the Dunya and Akhirah awaits you. And if you turned away and refused from giving Nussrah then remember that Allah did help his Prophets in the past and will help his obedient servant today. And fear that you are amongst those who will be subjected to wrath of Allah and will be at loss. He سُبْحَانَهُ وَتَعَالَى says:

(يَا أَيُّهَا الَّذِينَ ظَاهَرُوا مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ بُجُورُهُمْ وَبِحُبُونَهُ أَذِلَّةٍ
عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ ذَلِكَ
فَفَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلَيْهِ)

"O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the way of Allâh, and never fear the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

[Surah al-Maidah 5:54]

We pray to Allah سُبْحَانَهُ وَ تَعَالَى to open your hearts to this vital issue and to provide for this Ummah the honour of the Nussrah for this deen and declaration of the **Khilafah**, He سُبْحَانَهُ وَ تَعَالَى hears all and He سُبْحَانَهُ وَ تَعَالَى responds to prayers.

(يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِرَسُولِهِ إِذَا دَعَاكُمْ لِمَا يُحِبِّيكُمْ وَإِغْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ)

"O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he [saw] calls you to that which will give you life, and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered." [Surah al-Anfal 8:24]